

Man the Lifeboat—Saved.

Strange hands reached out and with difficulty pulled him in the boat, where ^{he} did not faint he sank down.

girl fellow, he could not have held out Fréger," said Jack, as Paul flashed his every the white, pale face of the rescued name the merchant rowed about awhile longer, but seeing nothing more, they pulled trouble noland. On reaching the shore Spiritual men out of the boat, and, con-longer coax them, placed him on it and own accord and utter, placed him on it and

Next Sunday he the cottage of Mr. Gibbons, son and Moses at the door by Mrs. Gib-horors on the redous face. She always large attendance forms that swept over speakers to come are such fury, as if

Mr. Grant was thinking one day that soon now he would be able to again commence his homeward journey; he was anxious to reach Hermoine, and let her know that he was still alive; he doubted not that the news of this disaster had reached England, and that even now his child's heart was filled with grief and sorrow at his supposed death. These people had been so kind to him, he wondered how he would repay them for all their care of him the weeks he had been among them. He offered to recompense Mr. Gibbons with money, but no, he would not accept it, for he had only done his duty, he said, and that was reward enough for him. To the other men who had

"I took the place of Mr. West, the former keeper, and a most excellent man. His son, a fine, noble young man, I expect to one day call my son, and I am very proud of him. I do not intend to stay much longer in this place, for I know my wife, though she has said nothing to me, is pining for a more civilized land; and I, too, have grown weary of this lonely place. Rita and Paul, too, intend to go, and it is right that it should be so, for I would not have them spend all their young lives on this desolate coast."

"Why not all of you go back to England with me?" said Mr. Grant. "I have wealth, and would like to recompense you for all your kindness to me since I have been with you."

(TO BE CONTINUED.)

When Mr. Heath went home he at once proceeded to examine his wheat-bin, which is within and in one corner of his barn. He got a little boy to crawl under and see what he could see. The boy had hardly assumed the hands and knees position until he exclaimed: "I see a pile of wheat on the ground," and on further examination found the leak, which was destined indeed to become larger and larger.

This being repaired he next proceeded to inquire about the cow and found that she really had not only become fast in the swamp, but had broken her leg and they were already discussing the propriety of killing her.

It seems then that the only error Mrs. E. M. Sweringen made in these three tests was in

H. V. SWERINGEN.

MERCIA BOYNTON LANE.

ance last Saturday evening. The meeting
close August 27th. L. H. HUNSON.

HEAVEN'S GREETING TO COLUMBIA.—From
the sphere of the poets, Longfellow, Tenny-
son, Whittier, Whitman. Mrs. Cora L. V.
Richmond (inspired author). A sermon in
verse delivered before the First Society of
Unitarians, at Chicago, Sunday, April 23,
1893. This sermon in song, recently pub-
lished in **THE PROGRESSIVE THINKER**, has
been brought out in a neat pamphlet form, in
which very many of the friends of the well-
known author will be pleased to preserve it.
Price 15 and 25 cents, according to the style
of binding.

But of the Bishop—The Deputies acknowledge
willingly that the Bishop is wrong and that we are
put at—For peace sake, I consent to withdraw from
the contest on certain conditions accepted by the

[illegible]

THERE IS NO DEATH.

The Poets and Poetry of Spiritualism.

A Chapter of Poetic Pearls.

Beaming with Immortal Life and Scin,
titulating with a Light Divine.

BY J. C. COX.

In all ages the poets and prophets have felt more or less possessed by a power which seemed to come from beyond their conscious selves. In tracing history and in an examination of the poetic literature of all ages, we are continually impressed with the fact that most of earth's noblest and finest natures profoundly believed themselves inspired, and that they were at times controlled by or in communication with extra-mundane intelligences, which fired their souls with vital thoughts of an extraordinary character. In fact there is hardly an exception in any of the poets' writings but that they teach continuous existence and spirit communication, and very many do so extensively—for instance, Tennyson, Longfellow, Whitier, Victor Hugo, Alice and Phoebe Carey, Wordsworth, Mrs. Browning, Gerald Massey, Bryant, Faber, Pope, T. L. Harris, Lizzie Doten, Theodore Tilton, Mrs. Stowe and hosts of others outside and inside of the spiritualistic ranks. Read Tennyson's "In Memoriam" and you will see he was a clair-sentient and inspirational medium. "He was actually conscious of communion with spirits or intelligences not of this world. He felt them near him, and his mind was impressed with their ideas," says W. T. Stead, editor of *Review of Reviews*, and much more to same purport.

I deem the quotation "There is no death," as the keynote and as expressive of the sum total and fundamental truth of our science, philosophy and religion; that is the one necessary fact of the religion of the future, otherwise all is vanity, and life and being a failure. The above sublime thought originally expressed by Longfellow in his "Resignation," has been the inspiration of many poems of transcendent beauty and truth. I here give this familiar stanza:

There is no death! What seems so is transi-
tion.
This life of mortal breath
Is but a suburb of the life eysian,
Whose portals we call death.

The most popular and noted is the poem "There Is No Death," by J. L. McCreery, an attorney of Washington, D. C., who is known as a Spiritualist, and occasionally speaks at their meetings. This has been wrongly attributed to and much quoted by competent people crediting it to Edward Bulwer Lytton. Although both the Bulwers, father and son, were Spiritualists, and wrote much to confirm their knowledge and belief of spirit existence and communion, neither ever claimed to write this poem.

About three years ago Helen Stuart, of Chicago, wrote the following:

"Honor to Whom Honor is Due."

In the years of my labors on the spiritual platform, among the many poems read as an adjunct to my lectures, none have been received with more marks of favor than "There Is No Death."

I had the pleasure of meeting the author of this poem in Washington, D. C., in the winter of 1886. Quiet and unassuming, yet earnest and self-poised; retiring almost to bashfulness in public, yet genial and witty at his own fire-side and among friends; well-informed on all the questions of the day, and possessed of a heart that beat responsive to the great throbbing heart of laboring humanity; a lover of justice, a sincere friend, a true Spiritualist, a devoted husband, a tender father and gentleman. As such I came to know him, and among my treasures prized for their associations, none are more valued than "Songs of Toil and Triumph," by J. L. McCreery, from the preface of which the following is quoted:

"The first poem in the volume has been the subject of considerable controversy. It was written late in the fall of 1862, and the next season was sent to *Arthur's Home Magazine*, Philadelphia, appearing therein in the number for July, 1863. One E. Bulmer, of Illinois, copied it, signed his own name to it, and sent it (as his own) to the *Farmer's Advocate*, Chicago. The editor of some Wisconsin paper (whose name I have forgotten, if I ever knew) clipped it from the *Farmer's Advocate* for his own columns; but supposing that there was a misprint in the signature—changed the 'm' therein to a 'w'—and thus the name of 'Bulwer' became attached to the poem. An immense accession of popularity immediately followed. Copies of papers containing it—credited to Bulwer—have been sent me from nearly every State in the Union, and from England, Scotland and Ireland; it is to be found in orthodox and spiritual hymn and song books, in at least one school reader in wide use, and in a score of bound volumes of selections; it has been quoted from in speeches in the Legislatures of several States, and several times in the Congress of the United States.

Every reader can decide for himself whether this widespread popularity has its basis in the merits of the poem or in the celebrity of its supposed author."

The author of the following poem is Dr. George Wentz, a native and resident of Baltimore. He is the author of "The Lady of the Sea," a poem of some length founded on an Orkney legend, and many shorter lyrical poems. One is entitled "Sweet Spirit, Hear My Prayer," which is beautiful in spiritualistic thought.

"No Death."

There is no death; the common end
Of life and growth we comprehend
Is not of forms that cease, but mend—
It is not death, but change.

When winter the seed the sower sows
Beneath the clay of winter snows?
The autumn harvest plainly shows
It was not death, but change.

When science weighs and counts the strands
In economic nature's bands,
She re-collects them in her hands
To show no loss from change.

They do not die, our darling ones;
From falling leaves to burning suns,
Through worlds on worlds the legend runs,
It is not death, but change.

When stills the heart and dims the eye,
And round our couch friends wonder why
The signs have ceased they know us by,
It is not death, but change.

Neither Mr. McCreery nor Mrs. Richings say how many stanzas were in the original, nor how many as it stands in his "Songs of Toil and Triumph." Never having seen the book I am unable to tell, but it is given in some selections credited to McCreery, and in Mrs. Abby A. Judson's book "Why She Became a Spiritualist," attributed to Edward Bulwer Lytton, in ten stanzas as follows: (I consider this the original until corrected.)

There Is No Death.

There is no death. The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall golden beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

The granite rocks disorganize,
And feed the hungry moss they bear;
The forest leaves drink daily life
From out the vernal air.

There is no death! The leaves may fall,
And flowers may fade and pass away;
They only wait, through wintry hours,
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away,
And then we call them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad these scenes of sin and strife,
Sings now an everlasting song
Around the tree of life.

Where'er he sees a smile so bright,
Or heart too pure for taint or vice,
He bears it to that world of light,
To dwell in Paradise.

Born into that undying life,
They leave us but to come again;
With joy we welcome them the same—
Except their sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

"The Royal Gallery of Poetry and Art," a large and handsome collection, by Rev. W. H. Milburn, D. D., published 1887, and "The Home Library," compiled by R. G. Peale, another large work published in Chicago, 1887, and, if not mistaken, Rev. Maturin Ballou, a Universalist clergyman, in his "Treasury of Poetic Thought," give the poem as above, and credit it properly to McCreery. I have seen the above ten verses verbatim in cheap collections, also same with slight changes, and in publications and newspapers, attributed to Bulwer as well as McCreery, and often published naming no author (the above is a clipping of that sort). Have seen many incorrectly give the last line: "Is life—there is no death;" only recently it is so quoted in the *Light of Truth*, and several weeks ago in an article in *THE PROGRESSIVE THINKER*, quoting first, second, third, fourth and tenth stanzas. The writer quotes "is" instead of "are" in the last line, and uses "heavens" instead of "leaves," and "wait" instead of "wait" in fourth stanza, and erroneously says Bulwer (Lord Lytton) wrote this, although not long before this in your paper some one wrote it belonged to McCreery, and that Lord Lytton never claimed it, quoting correctly seven stanzas. Mrs. Richings quotes at the end of the above article the first and tenth stanzas as above given, with the tenth and eleventh stanzas of a poem in "Burial Service," compiled by Jacob Edson and Henry Lemon, 1892, composed of sixteen stanzas, entitled "There Is No Death," by J. L. McCreery, giving only the first, second (as third) and fourth stanzas in beginning and above putting the tenth and last as sixteenth. The second is similar (but changed) to the third in above poem. The remaining five stanzas are left out entirely, and between the fourth and tenth are given (entirely different) eleven stanzas, as follows:

There is no death! the choicest gifts
That heaven hath kindly lent to earth
Are ever first to seek again
The country of their birth;

And all things that for growth or joy
Are worthy of our love or care,
Whose loss has left us desolate,
Are safely garnered there.

Though life become a desert waste,
We know its fairest, sweetest flowers,
Transplanted into paradise,
Adorn immortal bowers.

The voice of bird-like melody
That we have missed and mourned so long,
Now mingles with the angel-choir
In everlasting song.

There is no death! Although we grieve
When beautiful, familiar forms
That we have learned to love are torn
From our embracing arms—

Although with bowed and breaking heart,
With sable garb and silent tread,

We bear their senseless dust to rest,
And say that they are "dead,"

They are not dead! They have but passed
Beyond the mists that bind us here,
Into the new and larger life
Of that serene sphere.

They have but dropped their robe of clay
To put their shining raiment on;
They have not wandered far away,
They are not "lost" or "gone."

Though disenthralled and glorified,
They still are here and love us yet;
The dear ones they have left behind
They never can forget.

And sometimes when our hearts grow faint
Amid temptations fierce and deep,
Or when the wildly raging waves
Of grief or passion sweep,

We feel upon our fevered brow
Their gentle touch, their breath of balm;
Their arms enfold us, and our hearts
Grow comforted and calm.

The sixteenth verse is the tenth of what is generally considered McCreery's poem. The above is beautiful sentiment, but not as good as the five verses omitted, nor as good poetry. The stanzas quoted by Mrs. R., tenth and eleventh, she puts between first and tenth of the first above quoted poem. Now, how is this? She seems to write from a standpoint of being informed, as she is, and yet I have never before seen these lines. The standard poem seems to be the ten-stanza poem, which has gone the rounds as Bulwer's, and as McCreery's as well.

I see it is credited to Lord Lytton in the popular "Standard Recitations, No. 3," compiled by Frances P. Sullivan (there now being out thirty-eight of these books). In the "Home Library" referred to, after giving it correctly, and to McCreery, credits in another place the fifth stanza to "Harvey." Also, clipped from a *Banner of Light*, the fifth and last stanzas, signed by "L. H. Harris." In a book compiled and edited by Rev. Dr. J. W. Hanson, a Universalist clergyman and editor of Chicago, and published in 1880, in which the undersigned assisted in some of its collections, called "A Cloud of Witnesses," are given, with other extracts of the younger Bulwer Lytton—the first, second, fifth and sixth verses—and correctly so, only it seems strange that Mr. Hanson, although a literary man, did not know that it was not Bulwer's poem.

I find well-informed Spiritualists make this error, and keep on repeating it in their press and in books written. Of all others they should know better, or at least learn the truth—that it belongs to our own countryman, and an avowed Spiritualist, Mr. McCreery. Miss Judson makes this error in her book. When she wrote it she was comparatively new in spiritualistic thought.

It seems exceedingly remarkable that our veteran Spiritualist, Epes Sargent, who was among the best posted in our lore, an author of high character, a journalist, a poet and a scientific gentleman, should not include this superior gem of all others in its line in the best of all collections, especially to Spiritualists, of which he was the compiler and editor, finished in 1880, called "Harper's Encyclopedia of British and American Poetry." While it is gemmed with many beautiful poems teaching our truth, and attention is called to the fact that their authors were believers of spirit communion, another remarkable fact that while he left three or four of our best works on the science of Spiritualism, he left nothing remarkable in poetry teaching our faith; his fame as a poet came from "Life on the Ocean Wave."

While Bryant wrote much that shows he knew spirit communion was a fact, and much that taught our philosophy, he failed to put McCreery's poem in his great collection called "Library of Poetry." Neither do we find it in Dana's "Household Book of Poetry," Coates' " Fireside Encyclopedia of Poetry," nor that late and excellent collection called "Cambridge Book of Poetry and Song," by Charlotte Fiske Bates. They all have much in far inferior, as well as many superior poems teaching our great truth and philosophy. Rev. W. H. Milburn, in his "Royal Gallery of Poetry," says of J. L. McCreery: "An author whose fame rests on his beautiful poem, 'There Is No Death.' The poem has been widely and wrongfully attributed to Bulwer, but is contained in a volume of McCreery's poems, published in this country, and is undoubtedly his."

In the April number of Moses Hull's *New Thought*, in an article by himself, he speaks of McCreery as "Iowa's spiritual poet," quoting his first and tenth stanzas. Did he once live in Iowa? He has lived many years in Washington. In the *Western Critic*, December, 1884, Columbus, O., J. N. Matthews, in an article on "The Question of Authorship," refers to this poem. In July, 1863, there appeared in *Arthur's Home Magazine*, a poetical contribution entitled, "There Is No Death," from the pen of J. L. McCreery, Washington, D. C. It attained an instant and widespread popularity, and yet almost from the date of its publication to the present, by some unlucky mischance, it has circulated throughout the civilized world as the work of Bulwer. McCreery explains how this unlucky thing happened in the preface to his "Songs of Toil and Triumph." It has been changed, imitated, stolen entirely, added to and shortened, similar to that other worldwide, popular song, "The Sweet By and By," by Dr. Filmore Bennett, which also teaches so much contradictory to orthodox dogma, yet both being so human, tender and true to the real feelings of humanity, they love to sing and quote them, especially on funeral occasions, as an orthodox minister did here not long since, closing a funeral discourse with McCreery's poem, little knowing it was pure Spiritualism, and its author a Spiritualist; but he knew it was truth and human. Even the mother of the family where it occurred, although a rabid anti-Spiritualist, thought it

lovely and grand. Our friend Judge Thompson was present, and called the attention of the minister to the facts stated above. Below find some of this poem arranged to be sung.

There Is No Death.

"BALTIMORE"—"WINTONVILLE."

(Arranged by Judge E. Thompson, Dayton, O.)

There is no death. The stars go down
To rise on fairer shore,
And bright in heaven's jeweled crown
They shine forevermore.

There is no death. The dust we tread
Shall change with summer showers,
To golden grain, to mellow fruit,
The rainbow-tinted flowers.

There is no death. The leaves may fall,
And flowers fade away;
They wait again through wintry hours
The brighter coming day.

There is no death. An angel-form
Walks earth with silent tread;
He bears our best-loved hopes away,
And these we call our dead.

Born to a never-dying throng,
Above all sin and strife,
They sing the everlasting song
Around the tree of life.

Yet ever near us, though unseen,
The dear immortal tread;
For all the boundless universe
Is life—there are no "dead."

Here is a beautiful extract of one of McCreery's poems:

Sometimes I found myself receding slowly
Toward selfish aims and coarse, ignoble
strife,
And then I cried: "Oh! spirit pure and holy,
Send me the strength to lead a better life!"
Then ministering angels came and found me;
I could not see them for the blinding tears;
I felt their strong and loving arms around me,
And their celestial music charmed my ears.

Another strange fact is that Giles B. Stebbins (so well-posted, too), in his book "Poems of the Life Beyond and Within," a most transcendently beautiful compilation of gems of our truth, and published as late as 1877, has omitted this world wide known poem, and he an old war horse in our cause; and so with that other great character, Warren Chase, in his collection of gems in his "Forty Years on the Spiritual Roster." Why do men like Sargent, Stebbins and Chase omit and overlook this remarkable poem in their collections, when, with all due credit to other poems, it is superior and by the same fraternity as these great apostles were the advocates of? The writer would like to know of some reader the author of the following, found in "Truth-Seeker Collection of Forms, Hymns and Recitations," compiled in part by Spiritualists:

There is no death in this wide world,
But one eternal scene of change;
The flag of life is never furled,
It only taketh wider range.

There is no death; the festering heap gives
forth the rose,
Whose perfume fills the air, and, painted by
the sun,

It blossoms, the tombstone of decay; its life,
too, must close,
Like all that went before, but ere it ends
another is begun.

There is no death; the silent rock creeps up the
lofty pine,
And revels in light, beating the air with
leafy wings,

Until some human ear perceives a melody
divine,
When, through a human brain, the rock lifts
up its voice and sings.

There is no death; the senseless clay lives in
the waving corn;
Thus earth, a mighty sepulchre, gives up
its dead, nor can

It hold them back; each drop and grain of
sand is borne
Alternate into plant, or noble brute, or
noblest man.

Since writing above I have discovered that Richard M. Milnes, born 1809, gave voice to the same expression that is the central thought and fact of Spiritualism, used later by Longfellow in his "Resignation," and from which Florence Marryat names her recent very popular work, "There Is No Death." I quote following from Milnes:

O ye! who talk of death and mourn for death,
Why do you raise a phantom of your weakness,
And then shriek loud to see what you have made?

There is no death to those who know of life—
No time to those who see eternity!

Also see this extract from the famous poem "The Butterfly," written many years ago by some one unknown:

Hold! the soul of nature saith
There is no such thing as death!
Every form is marked by change
But to take a higher range.
On the metamorphosis
Of a folded chrysalis,
Hope this truth may predicate:
All that live doth heaven await.

This collection has this and that other beautiful poem entitled "There Is No Death," by Horace M. Richards, containing eight stanzas, which is much quoted from by our speakers and writers. He was a Spiritualist, and inspirationally the author of several other poems teaching our great truth. He recently passed beyond, and his poem was recited at his funeral. He also fails to include McCreery's "There Is No Death." Here is Richards' poem:

There Is No Death.

There is no death! 'tis but the higher birth,
The stepping out from clay away from earth,
A spirit disenthralled, forever free,
'Tis but renewing life, not death to me.

There is no death! all nature proves this truth;
'Tis but the glad returning of our youth;

What though the outer form be laid away?
The risen spirit finds eternal day.

There is no death! 'tis but a newer life,
The cutting of a cord by Nature's knife,
The breaking of a chain that holds us down,
The opening of a cage—the prisoner's doom.

There is no death! what though exhaled the
dew;
It changes into forms forever new;
What though the seed be laid in wintry tomb?
The springtime comes and calls it up to bloom.

There is no death! the sun goes down at
night
That it may rise again—the morning's light,
The twinkling stars that seem to pass away
Are only held in clearer, brighter day.

There is no death! this pulsing heart of mine
May cease to beat, the soul lit eye to shine,
And from the body go the fleeting breath,
And yet the risen spirit knows no death.

There is no death! the Father calls us home;
In tender, loving tone he bids us come
Away from earth, away from weary care,
To higher, better life, to scenes more fair.

There is no death! this clod of mortal clay
May lose its form, through Nature's sure
decay;
But the freed spirit in the realms supernal
Solves life's last mystery: The life eternal!

The following is the latter part of a poem written for the Burlington *Hawkeye* some years ago as an Easter poem, entitled "Immortal:"

III.

There is no death; the being cannot fail;
Man's nobler nature ever shall endure.
The baser self shall perish. What avail
Aims ignoble, passions that allure
The better self to bondage, when the truer
And nobler way reveals a dear delight,
As deep and deathless as the joys are pure?
The baser self shall perish, as the night
In dark and flick'ring shades dissolves in
morning light.

There is no death! the bent and weary form,
The harbingers of dissolution's night,
The pallid cheek which joy no more shall
warm;

The silent lip; the eye no longer bright
With soulful light; the sorrow and the
blight—
These are all thine, oh! cold and silent tomb!
But man immortal seeks his soul's delight,
Beyond the shadow of all earthly gloom,
In realms of light and love and heaven's
eternal bloom.

Here are several short poems in imitation of the original, or rather it was the inspiration of these, and they are beautiful:

There Is No Death.

There is no death;
'Tis but a change
From this old house into a newer;
But passing from a sham life
Into a truer.

There is no death;
'Tis but a step
That leads up to the higher;
Each setting of the sun doth bring
One day nigher.

There is no death;
'Tis but a change
Wrought in nature's laboratory,
But passing on from mundane spheres
To higher glory.

There is no death;
'Tis settling free
From clay's incumbering fetters,
Where spirit grows in wisdom's ways
Far better.

There is no death;
'Tis but a law,
A mandate, that no man can sever;
Progression's forward course will be
On, on, forever. —E. S. White.

There Is No Death.

There is no death! We fall asleep
To wake in some diviner sphere,
Where brighter stars their vigils keep,
Where strains of richer music sweep
Across th' enraptured listener's ear.

In that far land where we shall reap
What we have sown in weakness here,
O'er every sense this truth shall creep,
There is no death!

There gentle hands shall dry the tear
The pilgrim's eyes did sometime weep;
And olden voices again shall cheer,
And olden voices sweet and clear
Shall answer to the murmuring deep,
There is no death!

—St. George Best.

There Is No Death.

Welcome, oh! friends from the spirit lands,
Welcome again to this world of ours;
Let us feel the clasp of your angel hands,
Let us breathe the fragrance of heavenly
flowers.

How strange that the joy your coming gives
Should be scorned or rejected by aught that
lives.

How it robs the sting from relentless death,
That there is no death for the souls of men,
And the life that yielded this mortal breath,
Lives and loves and returns again—
Returns again to comfort and bless
The hearts bereft in their loneliness.

For the spirit that dwells in all that lives,
Though it change, it never decays or dies!
And wherever its home, its light must cheer
As warm, new suns in their glory rise;
And other worlds, not less than this,
Shall feel its power and partake its bliss.

When the quiet evening round us falls,
Or the solemn night its mantle flings,
The feet of immortals tread our halls,
And the soul exults, and exulting sings,
For we feel that the loved and lost are near
To banish our grief with heavenly cheer.

Sweet is the mystery, strange the power
That brings again our loved ones nigh,

But the spirit that breathes in all that
lives
Is the breath of love that can never die.
And the life below, with the life above,
Oh! brings communion to those who love.
—J. A. Bassett.

By one of our mediums at a memorial
service:
"And now I will close this memorial
with two stanzas of a poem that came to
me inspirationally a few years ago:
"There is no death. The pearly gates
of more
Swing open wide to usher in the
brightening day,
When laughing hours, from all night's
terrors shorn,
Go lightly tripping up the shining
way.
So, from earth's terrors and from its
darkest night
Death opens wide to let the soul pass
through
To realms of blissful rest and radiance
bright
Of happier days, and scenes and lessons
new.
"There is no death. The friends who've
gone before,
"Mid brighter, happier scenes, are living
yet;
And in their joy they love us even more
Than here they could amid earth's toil
and fret.
They wait for us in that bright Sum-
merland,
Until we, too, shall pass death's portals
through;
And, with a joy too sweet to under-
stand,
Life, youth and love eternally renew."
The following beautiful lines close
an article by Dr. F. L. H. Willis, written
about two years ago in *Banner of Light*.
He gives no author; perhaps it is
his own inspiration:
"There are no dead! The forms indeed
did die
That ceased the ethereal beings now on
high.
'Tis but the outward covering is thrown
by—
This is the dead.
"The spirits of the lost of whom we sing
Have perished not—they have but taken
wing—
Changing an earthly for a heavenly
spring—
There are the dead.
"Thus is all nature perfect. Harmony
Pervades the whole by His all-wise
decree,
With whom are those to vast infinity
We call the dead.
And this by Mrs. F. O. Hyzer, the
celebrated inspirational medium:
No Death.

No death to anything that lives
The proof that we're immortal gives;
The flowers that on his casket lie
Have souls that cannot fade or die;
The chant of funeral song will be
Swept on and on eternally,
Somewhere to soothe another's woe,
As love's heart-tide shall ebb and flow,
The form you lay within the grave
In floral grace again shall wave,
Or given to the flame and air,
Shall hold its life immortal there,
Keeping its atmospheric flame,
Still balanced with its immortal brain,
Till evolution shall have wrought
Its higher ministry to thought,
Environing our planet's soul
With rarer powers of self-control.

What is death? To go out like a light
and in a sweet trance to forget ourselves
and all the passing phenomena of the
day as we forget the phantoms of a fleet-
ing dream, to form, as in a dream, new
connections with God's world; to enter
into a more exalted sphere, and to make
new steps up man's graduated ascent of
creation?—Zschokke.

Mr. J. L. McCreery, of Washington,
D. C., writes me he has bought in all of
his "Songs of Toil and Triumph," issued
several years ago, and only has between
thirty and forty copies left. The price
is \$1 per copy, so those desiring a copy
should apply soon.

Our friend Judge Thompson has also
arranged to music the following imita-
tion of Dr. Bennett's song, "Sweet By
and By," of which originally there were
only three stanzas.

The Summerland.

There's a land that is fairer than day,
And a world that is brighter than this,
And the angels wait over the way
To conduct us to mansions of bliss.
In the sweet by and by
We shall meet on that beautiful shore,
In the bright Summerland,
Sing the anthems of joy evermore.

There's a glorious hope set before
Every soul now with sorrow oppressed;
When the dark voyage of life shall be
o'er,
We shall find a sure haven of rest.
In the sweet by and by
We shall rest on that beautiful shore,
In that bright Summerland,
By the fountains of life evermore.

We shall drink of the waters of life,
Clear and pure, as they flow from the
throne.
Our hearts free from sorrow and strife,
Death and tears be forever unknown.
In the sweet by and by
When the conflicts of life are all o'er,
In that bright Summerland,
We shall meet all the loved ones be-
fore.

Soon the beams of that glorious day
Will break forth into visions of light,
And the darkness of earth shall away,
And our faith will be lost in its sight.
In the sweet by and by
We shall reign on that beautiful shore,
In that bright Summerland,
With the angels in joy evermore.

In the light of that glorious day
We shall see our loved ones come;
Our God will all our sorrows
and griefs remove.
And that land of
the sweet
We shall see
and that
Be our home.

much long-
light over-
meas. They; indeed,
again toward of a year's
the men lifted paper to
carried him up to months for
bons with a pale, anxi-
dressed these terrible at
the coast at times with

PSYCHICAL CONGRESS.

The Psychological Congress which convenes here August 21st, will no doubt present many thoughts that will attract general interest in the skeptical world, and while nothing new may be presented to the advanced Spiritualist, a new impetus will be given to the tide of investigation. The Congress will be not for the absence from it of our principal speakers, leaders and advanced thinkers, yet for all that, many brainy men and women will have something to say there which will be instrumental in agitating thought.

If anyone is capable of presenting truths with reference to psychic force and its multifarious effects on the human soul and physical organization, it must be the advanced spirits who can control the well-developed medium. They alone are familiar with it; they alone in a great measure can control it, analyze it, and understand its varied nature in connection with mortal life, and they alone would constitute a perfect Psychological Congress, from which great results might be anticipated.

As at present constituted we do not wish to throw "cold water" on the present movement. Differentiations in methods must be allowed, and however imperfect they may be, when truth is the object, they should always be met in a sympathetic spirit and a cordial hand be extended. Prof. B. F. Underwood, one of the controlling minds of the Congress, is a careful, critical, comprehensive thinker and painstaking student, always desiring to reach absolute truth, and while his methods may not be the ones we would have adopted, yet we have no doubt good will result therefrom. Methods must be as multifarious as there are human minds, and when the ultimate aim is to arrive at correct conclusions, then they should not only be tolerated but encouraged. Hence we say that the Psychological Congress as at present constituted, with Prof. Underwood as the leading spirit, will prove of interest even to advanced Spiritualists, although they may be familiar with every leading fact in reference to psychic force that may be presented, and even able in many instances to impart instruction to those who discourse on "high-sounding subjects." Psychological societies, as a general rule, are merely stepping-stones to Spiritualism, and of great assistance to a certain class of investigators. They do not pretend to be even a segment of Spiritualism, or any part of it. This Psychological Congress as at first outlined proposed to investigate the "spirit rap," which, to say the least, is stepping backward to the old house at Hydesville, N. Y., nearly forty-five years ago, and commencing with the a, b, c's. However, if those living, who must commence with the alphabet of our glorious philosophy, let them do so; give them a cordial greeting and bearing; but do not confound the Psychological Congress with Spiritualism, in a sense that it is controlled by leading Spiritualists, for it is not. The following subjects are to be discussed:

Dr. A. N. Aksakof, Official Report of the Milan Committee on Experiments with Eusapia Palladino. Translated from the French, with Prof. Aksakof's MS., additions and corrections, by Dr. Coues.

Prof. A. Alexander (Rio), "A Description of the Phenomena in Brazil."

Dr. Smith Baker, "Etiological Significance of Heterogeneous Personality."

Prof. W. F. Barrett, F. R. S. E., "Experiments with the so-called Divining Rod."

Madame E. von Calcar, "Notes of Personal Experiences."

Dr. E. C. Coleman, "Critical Historical Review of the Theosophical Society."

Prof. E. D. Cope, "The Relation of Consciousness to its Physical Basis."

Dr. E. Coues, Exhibition of "Spirit Photographs" known to be spurious, and of others supposed to be genuine, with remarks.

Dr. E. and Mrs. E. Coues, On the alleged movements of objects without mechanical contact.

Judge A. H. Dalley, Report on the Case of Miss Mollie Faucher.

L. Delnhard, "The Riddle of the Astral Body."

Dr. Geo. Faizal (Milan), [Expected in person—to speak probably on the Milan Experiments.]

Senor Alfonso Herreros, "Short Account of some of the most remarkable Psychological Phenomena I have observed."

Richard Hodgson, LL. D., "Human Testimony in relation to alleged Psychological Phenomena."

Wm. Jay Hudson, "Evidence favoring the theory of the Dual Nature of the Human Mind."

Ben. B. Kingsbury, "Contribution to the Bibliography of Periodical Literature relating to Psychological Science, Spiritualism, etc."

Walter Latt D. Leaf, "Madame Blavatsky and M. Solovoyoff," "Elementary Hints on Experimental Hypnotism."

Prof. Oliver J. Lodge, F. R. S., "Certain Phenomena of Trance."

Edward Maitland, A. A. Dr. Edmund Montgomery (On Dreams, considered from the standpoint of Psychological Science).

Frederic W. H. Myers, M. A., "The Subliminal Self."

F. W. H. Myers, M. A., "The Evidence of the Survival of Death."

M. C. O'Byrne (La Salle, Ill.), "Psychical Science as an Incentive."

Frank Podmore, M. A., "Experimental Thought Transference."

Dr. John E. Purdon (Paper on certain Experiments with the Sphymograph).

M. Janet, E. Rees, "Experimental Crystal-Gazing."

Prof. Dr. Charles Richet, "Notes on the Milan Experiments"—translated from the French by Dr. Coues.

Rev. M. J. Savage, "Spiritualistic Interpretation of Psychic Phenomena."

Professor Henry and Mrs. Sidgwick, "Veridical Hallucinations as a part of the Evidence for Telepathy."

Merwin-Marie Snell, "The Field of Psychological Research: A Contribution toward the Classification of Occult Sciences and Arts."

Lady Henry Somerset, Eastnor Castle.

Mr. W. T. Stead, "On the Fourth

Dimension of Space."

Giles B. Stebbins, "Spiritualism, Historic Critical, Prospective."

Dr. H. C. Easton, "The Spiritualistic Movement in America 1848-1849."

B. F. Underwood, "The Psychological Automatic Writing."

Sara A. Underwood, "On Automatic Writing (so-called) Experiments."

Charles Wheldon, "Memory in Relation to the Automatic Experiences."

Miss Lillian Whiting, "And That Which is to Come."

Dr. Alexander Wilder, "Psychic Facts and Theories Underlying the Religions of Greece and Rome."

Miss Frances E. Willard (a devout Methodist).

Dr. A. S. Witte, "Some Experiments in Thought-Transference."

Rev. Dr. W. C. Winslow, "Psychism Amongst the Ancient Egyptians."

J. Q. Woods, "Esoteric Philosophy of Life."

THE SEARCH LIGHT.

During our eventful career on this earth we have been constantly engaged in exposing shams. The need of such a course was never more comprehensively and impressively illustrated than when an old man, bending on his cane, and infirm with the cares and trials of 80 years, came walking into our office. The spirit of kindness was beaming in his eyes, and illuminating his features, yet it was tinged with a deep feeling of sorrow at the reverses which had come upon him. He had been made to believe by incompetents and artful schemers that by investing \$10,000 in a Spiritualist publishing house he would not only be instrumental in serving the cause of truth, but would reap a fair reward financially from the investment. The \$10,000 was invested and sunk; then the artful schemers who had overshadowed him made him believe that if he would invest \$15,000 more, that he would be able to "resuscitate" the \$10,000 sunk, and that the whole investment would then prove first-class. He complied with this request, mortgaging real estate to raise the money. But the last promise proved as fruitless as the first, and the old gentleman not only lost all, but found himself burdened with a mortgage which constantly disturbed his happiness until the day of his death. It was a sad picture to see his trembling form and the intense suffering he had endured, presenting an object-lesson which Spiritualists should consider. Had we been his adviser we could have saved him from this unhappy life, for no cause can be wisely subverted by squandering other people's money, and making wrecks of individuals by schemers and artful villains who exteriorly have the appearance of angels.

AN IMPRESSIVE OBJECT-LESSON.

We are trying now, and shall continue in precisely the same course, to subvert the cause of truth and Spiritualism by proving schemes that are rotten to the very core, and yet which are calculated to deceive the very elect.

The truth never suffers by being proved; it never becomes less brilliant and beautiful by being critically and carefully examined; it is error, artful schemes, villainous pretenses and methods that suffer when the Search Light, skillfully handled, is turned upon it. The one who uses this Search Light is always met with vituperation, abuse and slander. But so long as we stand at the head of a Spiritualist paper this Search Light shall be constantly in our hands, to warn people of threatened danger, and we shall always remember as an object-lesson that poor old man, John Smith, eighty years of age, who had been ruined by scheming, incompetent Spiritualists, who tried to start a Spiritualist publishing house, and instead of publishing books, they beggared men, women and children.

We ask all honest Spiritualists to cooperate with us, to the end that this Search Light may penetrate every place where artful villains, incompetents, or disreputable schemers are trying to get into the pockets of others. It is the only way that Spiritualism can maintain a high standard.

HASLETT PARK CAMP.

A subscriber writes: "This camp is popular with all classes, and will finally assume a status second to none. Geo. W. Brooks is popular as presiding officer. Dr. Edison is a general favorite, and with such lecturers as Lyman C. Howe, Mr. Edmunds, Mr. Moulton, Mrs. Lillie and others, nothing can prevent its standing in the first rank."

Saved Her Son's Life.

"Talking about warnings," says a gentleman in the Pittsburgh Dispatch, "a lady friend of mine had a strange experience. She had gone to the sanitarium shortly after her husband's death for the benefit of her children's health. While there her little boy, George, took diphtheria, and the doctors warned her not to enter the room where he lay, as it would endanger the other children's lives. She had obeyed the order implicitly, but one night as she lay in bed, the voice of her departed husband came to her, saying: 'Go quickly to George; he is in danger.' Doctors' warnings were thrown aside. She hurried down the hallway to her boy's room. She entered just in time. There was her son blue in the face and choking to death. A doctor was called immediately and performed the operation of tracheotomy. The doctor said if he had been ten minutes later the operation could not have saved the boy's life. My friend tells me she frequently sees—yes, sees—and converses with her husband."

B. C. 1491. The Jewish code of laws was promulgated by Moses to the people of his nation.

Lake Brady Camp-Meeting.

The late trains and lower temperature have made camp life at this beautiful spot more enjoyable than ever, and the daily coming and going of speakers and others, making the meetings and associations varied enough to suit the most variable temperament.

Prof. A. C. C. Phil, the astrologer, of Denver, Colorado, is just now a conspicuous character here; the ladies especially are attracted to him to have their horoscopes cast, and all speak highly of his ability in this direction. This newcomer is worthy of a brief description for his fine physique; a German by birth, on the blonde order; clear-cut features, spiritualistic cast of countenance, and long wavy light hair; a forceful speaker, in both English and his native tongue; a pleasant voice, frequently heard in conference, but with (to your reporter) some rather queer ideas; for instance, "shooting stars," he claims, are but bad angels and evil spirits known to earth; flights of bright objects, known to reach earth with some special message. Again, the Professor claims that the gold found in the rocks and earth is deposited there by "elementals." An old California miner disputed this fact, holding the brilliant location for it by the natural law of gravitation.

A small volume could be written on the curious subjects brought forth in conference, and the very queer ideas expressed. After all, the daily conference is just the place to ventilate these notions, which are known to many, little for it is here the chaff gets winnowed from the wheat, and many an airy bubble gets pricked; hence these discussions are really educational.

Among the bright galaxy of speakers who have appeared on the rostrum, Mr. Edgar W. Emerson, who was elected Chairman Street included, as having delivered the finest discourse of the season, so far. The subject was "The Progress of the Soul, and How Obtained." Nothing short of a verbatim report would do justice to the speaker; he delivered his brilliant address in this popular speaker, the lady is gifted with a strong, clear voice, which she modulates very artistically, and with telling effect.

On Wednesday (the 9th), Mr. Oscar A. Edgerly, of Newburyport, Mass., who was elected, responded to the following resolution from the audience: "Heresy and Heretics."

The Career of the Human Race; "Are Mediums Always Responsible for What Is Given Through Them?"

To the last question, the control, in responding, said:

"I believe I am thoroughly responsible for all that I uttered through this organism. If there be a truth uttered through this organism, and you accept it, it is good; if, on the other hand, you reject my position, there may come a time when some will affirm that I was right, from my progressed soul."

It was after this discourse in his platform work. He is coming in it, but a rising speaker, and no doubt time will ripen his mediumistic efforts.

At one of the conferences a poem entitled "The Voice of Modern Spiritualism," was given by Mrs. Abby F. Watkins.

SPIRIT REALIZATION.

Another Remarkable Incident Brought About by Spirit Intelligence—Examine Spirits Make the Most of Opportunities When They Arrange Them.

On Saturday evening, while returning from the post-office, I met a lady friend who was deeply interested in the condition of her grandchild, who seemed to be strangely affected, although not ill, and who had been treated with medicine by physicians for the strange feeling without any result. Addressed by me, she sought guidance: "If she would bring me some token of the child's I should try to give a psychometric reading, and a delineation of her case, and see if she is 'spiritually influenced' (for the grandchild is a Spiritualist, and was peculiarly interested in which he is one of the most experienced and able workers."

G. W. Van Horn, well-known magnetist and test medium, will resume his public work Sunday evenings, commencing the 20th, at Athenaeum Hall, 26 Van Buren street, between Wabash and Michigan avenues, this city. Mediums of all phases will participate on each occasion to interest the public at the above hall. THE PROGRESSIVE THINKER will be kept on sale.

Miss Lottie Fowler has lately arrived in this city from Washington, D. C., and is located at 485 West Madison street, top flat, in the rear. She is considered a remarkable trance, test and business medium, and will give sittings every afternoon.

G. W. Van Horn, magnetist and test medium, has returned to the city, and will resume business at his office, 324 West Madison street, and would like to see his many friends.

Branch No. 1, First Society of Spiritualists of Washington, D. C., No. 202 Fifth street, S. E., has secured the services of a popular trance speaker for Sunday evenings during the month of August. Lectures commence at 8 P. M., followed by psychometric readings. Also on Monday, Tuesday and Saturday evenings of each week, psychometric readings and test circles will be held. Public invited.

Dr. J. S. Bean, of North Danbury, N. H., has set to music a number of the poetic articles recently published in this paper, and desires more articles of the same class for the same purpose, for which he will be pleased to give credit to the author, and will let the music speak for itself.

A subscriber writes from Pullman, Wash.: "We are holding a circle in my house at present with good success. Four or five of the members of the circle are developing finely."

An Indianapolis friend writes that Grandma Davis, the old lady medium, is seriously ill at her residence, Jackson place, Irvington. This wonderful person, at the age of 84 years, has retained her faculties unimpaired in a marked degree.

A. G. McDonald, president of the Conference Association, New York, writes: "I am happy to say that the cause of Spiritualism is coming up on higher ground in our city. Many intelligent men and women are earnestly and honestly seeking for the truth. Good test mediums are needed here."

E. J. Bowtell is speaking at Brooklyn, N. Y., for the Spiritualist Association, 102 Con. street. Address concerning engagements for lectures, 492 State street, Brooklyn, N. Y.

E. G. Roberts writes: "THE PROGRESSIVE THINKER is engaged in a great work, freeing the minds and souls of men from the bondage of doubts and dogmas. Success to you."

One of our best mediums, while under control, says: "The people of this country have got their financial affairs tangled up, and do not know how to untangle them. If the Spiritualists will concentrate their thoughts on their representatives at Washington they can help them. The spirits have gotten down among the people, and a great spiritual congress will be held, and laws made and established, and peace will reign, and the new era will be inaugurated. Will the new era?" Will the many readers of THE PROGRESSIVE THINKER accede to this proposition, and help on the work of spiritual reform—transformation is a better word, and we think it is very rational.

J. M. De Pew, of Manatee, Florida, writes with enthusiasm in favor of a short route in the spread of truth, through the adoption of universal language. It certainly would be a very fine and desirable thing could such a language be adopted. The question arises, however, whether it were rational to adopt one of the languages already extant rather than add another to the babel already existing. Volapuk, for instance, though designed as a universal language, is practically but another language added to the already overgrown list, and a very unorthodox, ill-sounding language at that. It would seem quite impossible to write sweet, musical-sounding poetry in Volapuk, and surely such language is not desirable. If another and universal language is to be adopted, let it at least be melodious and euphonious, not unspeakable and barbaric.

Mrs. T. D. Giddings writes: "If I had the means I would place THE PROGRESSIVE THINKER in the hands of every reading man, woman and child in this land, that they might learn what Spiritualism is, and why we should comfort our true souls of feeding on the husks of a soul-cramping and false

Passed to Spirit-Life.

Passed to Spirit-Life, from her home in Cornville, Me., August 25th, Mrs. Harriet Jones Kincaid, in the 78th year of her age. She was a loving and affectionate wife and mother, a kind and obliging neighbor and friend, thereby gaining hosts of friends who will miss her."

S. B. J.

In the morning Mr. Geo. W. Walron of Hamilton, Ont., made his initial bow before an Ohio audience. Mr. W. is a comparatively young man, possessing a good, clear voice, and speaks in the trance state.

Mr. E. W. Emerson followed both lecturers with tests, and was at his best. He was a very interesting and able lecturer, and his address was well received. The audience of spirit presence, with full names, at each meeting, all of which were promptly recognized.

Mr. Charles H. Matthews received a most convincing test from his spirit friend, Henry Anderson, through Mr. Emerson. Although a veteran Spiritualist, he was much elated over it.

The afternoon meeting was opened by Mrs. Flora T. Brown, of Portland, Ore., who read Edwin Arnold's well-known poem, "He and She."

Scales for 500 more persons have had to be added to the subscription list, to accommodate the constantly-increasing Sunday attendance.

A substantial testimonial was lately made Mr. Frank T. Ripley, the test medium, by his many friends in camp congratulating the subscription list, and the landlady of the hotel, Mr. Daniel Kane, for the purchase of a very fine silver watch, to be presented him on the forty-second anniversary of his birthday. The presentation speech was made by Dr. J. C. Street. Immediately after this followed the photographing of

the campers, who had assembled in front of the hotel, by Mr. Henry C. Chase. Mr. Ripley, through much delay, and advised by the kind words of Dr. S., rallied sufficiently to thank the friends who had contributed to the valuable present. Engraved on the inside of the case was: "Presented to Frank T. Ripley by his friends and the Lake Brady Association, August 19, 1893."

An extra dinner was served on the occasion by Landlord Kane, and a good, social time followed.

The Hon. A. B. Richmond, during his stay edited many of the friends by name, and all were glad to hear him giving scientific reasons for his belief in the truth of the spiritualistic hypothesis.

On Saturday, August 26, an Old Folks' Entertainment and Ball will take place, under the direction of the oldest couple in Portage county, Ohio. The speakers for Sunday, August 27, are Mrs. P. O. Hyzer and Mr. Geo. Colby, of Helio, Florida.

THOS. LEES, Special Correspondent.

Belvidere Seminary.

Spiritualists and Liberalists will please remember that this healthy, home-like school for children will reopen Monday, September 25th. Terms moderate. Scholarships sold at reduced rates during August and September. Address, Seminary, Belvidere, New Jersey.

B. C. 844. The laws of Lycurgus were made. They remained in force for 700 years, and formed a people of stern military character, entirely different in comfort and true ideas of feeding on the husks of a soul-cramping and false

theology. May THE PROGRESSIVE THINKER march boldly on, until the whole world of redeemed humanity shall join the ranks, and exult that they have attained the highest altitude to be attained on this planet, and then be prepared to still press on, in some more exalted sphere."

E. Aldrich writes: "I can't think of doing without THE PROGRESSIVE THINKER. It is worth the cost, and more, too, minus the Spiritualism it contains, and if that is true, then that part is above all cost. How old and confirmed Spiritualists who have read it without it, can content themselves without it, I am not sure. I have got there yet, but I am not kicking very hard against the great cloud of respectable testimony."

A subscriber writes from Lake Brady Camp that Frank T. Ripley and Miss Maggie Gaulle give remarkable tests, and are greatly interested in the camp should be proud. Ripley is doing a great work, and some of his tests are marvelous. Charles Barnes has crowded seasons all the time. The camp is a success in every thing.

W. J. Colville and Dr. Geo. Dutton lectured to a very large audience in Washington, D. C., this city Sunday, August 13. Mr. Colville's evening lecture on "The Coming Psychic Congress" was so largely attended that many did not obtain seats. His topics on Sunday, August 20, were "The New Spiritualism," "The True Relations of Psychic Phenomena to Science," and "The Medium." Mr. Colville lectures daily at S. S. A. street, Saturdays excepted, at 10:15 A. M. and 8 P. M.

A subscriber from Spring Valley, Wis., (whose name is omitted) writes to learn the address of E. S. Manville. He is not in the city at the present time and we do not know his post-office address.

Wm. Williams writes: "I wish to say to all members of the Spiritual cause, buy a copy of 'Gleanings from the Harvest' by A. B. French, and lend it to every one who will read it. You will find it one of the best books you ever read and couched in as perfect and fine language as I think any man living can command."

Mrs. Ada Foye, inspirational lecturer and platform test medium, has postponed her visit to the Pacific Coast until next week. Spiritualists desiring her services during the coming season will please address her immediately at Chicago, Ill., P. O. Box 517.

Dr. George B. Nichols, a prominent physician at Barre, Vt., gave his old friends here a visit a few days ago. The Doctor is still active in the cause of truth.

The Popular Science Monthly.

The great topic of the day—the silver question—will have the first place in the September Popular Science Monthly. Under the title "Why Silver Ceases to Be Money," Prof. F. W. Taussig, of Harvard University, will show that the high price of silver hitherto has depended largely upon legislation, and that certain growing tendencies have led to a crisis of great fall. He will point out also the prospect for the future use of the white metal as money.

The first of a number of articles on special branches of science at the Columbian Exposition will appear in the September Popular Science Monthly. It is by Prof. Frederick Starr, who takes "Anthropology at the World Fair" as his subject, and tells of the collections, photographs, models, dwellings, groups of people, etc., are to be found among the exhibits of the great exhibition. Pictures of Eskimos, Kwakiwots, together with houses and ruins, illustrate the account.

Folklore Study in America? is the subject of an article by Lee J. Vance, to appear in The Popular Science Monthly for September. Mr. Vance tells what organizations have been formed for work in this fascinating field of research, and illustrates his account with portraits of many prominent members of the affiliated associations.

Ernest Hart, F. R. C. S., editor of the British Medical Journal, is to have an article in the September Popular Science Monthly tracing "The Pilgrim Path of Cholera." He will show that the hordes of pilgrims that gather at Mecca, Calicut, and other sacred places, bathe in and otherwise pollute, yet at the same time drink the sacred waters, and then scatter to their homes, are the means of conveying cholera to the shores of the Mediterranean, and across to Southern Europe. The indescribable scenes on the banks of the sacred waters will be shown from photographs.

"Scientific Cooking" is the subject of an essay by Miss M. A. Boland, instructor in cooking in the John Hopkins Training School for Nurses, which will be published in the September Popular Science Monthly. It is "a plea for education in household affairs," pointing out the dangers of improperly-prepared food, and the need of systematic instruction in cooking. The Popular Science Monthly is the leading scientific journal of the age. It is without a peer. Terms: 50 cents, single number. \$5 per year. Address: D. Appleton & Co., No. 5 Bond street, New York.

An Alleged Secret Divulged at Lake Pleasant.

Lake Pleasant, the summer home of the Spiritualists, is annually the scene of strange occurrences, but none more striking than that about to be related, says a daily paper. John Slater is well known as a spiritualistic medium, whose services are in much demand. He presided over a gathering one day when several hundred persons from Lansingburg were present. The Lansingburgers visited Lake Pleasant on a church excursion. Mr. Slater was on a platform, and is said to have been under the control of the spirit of a girl named Clark, who during her lifetime lived in Lansingburg. This spirit, according to Slater, urged him to divulge a secret. He said that there were present on the grounds a girl named Clark, a sister of the spirit, then in control, who had embarked on the excursion with a man named "Jim," whom she (Miss Clark) had met in Troy Wednesday morning. The spirit urged Miss Clark to have nothing to do with "Jim," as he was a married man, and his wife and children were not aware of his presence at Lake Pleasant. When medium Slater got through with his remarks there was a buzz of excitement in the congregation, many persons present assuming to know the identity of the girl, and remarking, but no one knew "Jim's" last name.

THE FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND REPRESENTATIVE INSTITUTION, AND REVEALING THE CAUSES OF ITS DESTRUCTION.

185 Full-page Illustrations, with COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND THE OPINIONS OF SCHOLARS TO MAINTAIN THE ARGUMENT OF THE ARTIST.

Designed by Watson Weston, with portrait of Designer.

The illustrations are arranged as follows: 1. The Church, showing the Pope, Cardinals, Bishops, Priests, Monks, Nuns, and the laity. 2. The Church's claim to be a divine institution. 3. The Church's claim to be a representative institution. 4. The Church's claim to be a moral institution. 5. The Church's claim to be a political institution. 6. The Church's claim to be a social institution. 7. The Church's claim to be a religious institution. 8. The Church's claim to be a scientific institution. 9. The Church's claim to be a literary institution. 10. The Church's claim to be a philosophical institution. 11. The Church's claim to be a historical institution. 12. The Church's claim to be a geographical institution. 13. The Church's claim to be a natural institution. 14. The Church's claim to be a political institution. 15. The Church's claim to be a social institution. 16. The Church's claim to be a religious institution. 17. The Church's claim to be a scientific institution. 18. 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The Church's claim to be a literary institution. 1

BETTER THAN IN EARTH.

A Beautiful Resting-Place for the Ashes of the Dead.

THE CREMATED MUST FIRST BE REDUCED TO ELEMENTAL PRINCIPLES BY CREMATION AND INCINERATED IN AN URN, HOWEVER—ONE THAT IS DONE A THOUSAND TIMES—ONLY A NICKER IN THE HANDS OF THE CREMATOR THAT ASSURES THE CREMATOR—ONE WOMAN'S ASHES NEVER REACHED THEIR DESTINY.

To THE EDITOR:—Any lingering prejudice, says the Chicago Times, against cremation as a manner of treating the body after death is likely to be removed by an examination of the latest improvements. One may now die with the assurance that a simple and picturesque place for funeral services, a scientifically arranged crematory and a highly artistic columbarium, are all provided under one roof—a tiled roof.

These are the advantages by which the Mount Olivet crematory seeks to combat prejudice and create favorable impression in the minds of those who are not uncharitably committed to favor of the old-fashioned burial which was good enough for their fathers.

The company which has charge of this crematory, says the New York Sun, recently re-modelled the building on Mount Olivet, near the village of Fresh Pond, adding thereto a columbarium with a capacity, as arranged at present, for 3,000 urns. The columbarium is built in Romanesque style, the lower story of white marble, the upper of yellow brick, surrounded by a red-tiled roof. Although the company, since it began business in December, 1883, has cremated 1,019 bodies, only six of them are represented in the 3,000 niches prepared for the urns in the columbarium.

Why this is so puzzles the officials, who think much of the arrangement of the building with its gallery running around the beautiful interior, where urns may be placed or inspected in much the same way as a set of books in a well-ordered library. But in spite of this the columbarium is not yet popular, even with those who have had relatives reduced to ashes in the adjoining crematory. The same room in which the urns may be kept is fitted up as a chapel. There is in one end a platform, which may be used as a pulpit, and by its side is an organ.

The crematory is, however, the most interesting part of the building. As the picture shows, it is back of the columbarium and the intervening room, where the bodies are prepared for the furnace. When a funeral train arrives at the crematory the body is taken to the columbarium, if religious ceremonies are desired, and if not, to the preparation room. In the latter place it is wrapped in a sheet wet with alum water. It is then put in a crate, which is turned in a movable platform. This platform is run up in front of one of the furnace doors, and from there the crate is pushed into the furnace.

The aluminized sheet conceals the body during the process of cremation; the only change which an observer can notice is the gradual shrinkage of the bulk within the sheet until nothing remains of a body of average weight but four or five pounds of gray ashes. This process takes three or four hours, and it is several hours later before the ashes can be removed from the retort to the receptacle, which may be placed in the columbarium, but which is usually taken away.

If one decides to deposit an urn in the columbarium it would be well to leave the task to the company's men. When the reporter visited the crematory he was accompanied by an officer of the company from the Houston street office, and a man who was carrying an urn containing the ashes of his wife. The officer wanted to carry the ashes, being accustomed to such burdens, but the husband insisted upon being the bearer. This was all right until, in taking a short cut from the village, a steep and slippery hill was climbed. At a particularly steep spot some misstep resulted in officer, widower and urn starting on an unexpected race downhill, rolling most of the way. The urn first lost two silver handles, then two nickel legs, and finally brought up sharp against a stone at the bottom of the hill, where it burst, scattering the ashes to the winds, except such of the heavier particles as settled in the long grass.

That cremation will eventually be adopted, no one doubts. The increase of population will render it absolutely necessary.

MAGAZINE GLEANER.

Lake George Camp, N. Y.

A well-established Spiritualist camp is now most beautifully located on the shores of the "Queen of American Lakes." The camp referred to is that of the Lake George Camp Association, whose beautiful grounds were dedicated with most impressive ceremonies the 20th of July. Many prominent Spiritualists were present, and very interesting and profitable meetings followed the dedication. The "Lake George Camp Association" was duly incorporated by an act of the State Legislature in February last. The constitution of the association states the object of it to be "to provide and maintain suitable grounds in the town of Caldwell, County of Warren, upon the shore of Lake George, whereon shall be established and maintained an annual camp-meeting or assembly, and other meetings for mutual religious, social, scientific and philosophical advancement, and for spreading and disseminating the truths and principles of Spiritualism." Where could we find a loftier object or a nobler work than that in which the founders and co-laborers in this camp association are engaged?

The dedication exercises were presided over by the president of the association, Mr. H. J. Newton, of New York City, the well-known and "grand old man" of Spiritualistic circles. Mr. Newton in a characteristically clear and concise address stated among other things the financial condition of the association, that

It was free from all indebtedness and that it started out with brilliant prospects, "not a cloud having appeared to darken the bright horizon of the association's morning." Other speakers were Mrs. Clara Banks, Haverhill, Mass.; Prof. Wm. F. Peck, Springfield, Mass.; Dr. Mills, of Saratoga, and Melville C. Smith, of New York City. The meetings will be continued during the last three weeks of August.

The grounds have been most beautifully laid out into splendid sites for cottages. They are offered for sale at a very reasonable figure and there is no doubt that the grounds before another season will be adorned by many beautiful cottages.

With brilliant prospects and many interested workers, this association bids fair to rival the best and most favorable camps. The fact that it is located on the shores of lovely Lake George should be a guarantee of a large attendance at the annual meetings.



FACTS! FACTS!!

Ecclesiastical Empiricism.

The State of New York (as set forth by the Patriotic American) has been over-careful to protect the public from medical quackery, a work in which it has been ably seconded by the press. There is one class of quackery, however, that the State, instead of using its best endeavors to suppress, fosters in such a manner as to cause not only physical suffering and poverty but reacts upon the nervous system of its victims so that in the end they abandon legitimate methods of treatment and all the sanitary precautions prescribed by modern hygiene, and by using their means to support empirics of the ecclesiastical class, deprive themselves of the necessities of life. We allude to the infamous gang who deplete the pockets of the poor people through the medium of the mass-mill and the confession-box, in order that priests may live upon the fat of the land, smoke good cigars and drink the choicest brands of wine and whiskey. Worse far than the mass mill and its annex is the relic swindle. Not content with running a faith-cure swindle at St. Anne de Beaupre, with what is alleged to be a piece of "God's grandmother," the priests have now started in good earnest a branch swindle in New York City, where last year tens of thousands of poor benighted wretches left at the shrine what was in many cases their last nickel, in the belief that for spot cash the mouldering fragment of bone would condescend to relieve them of their earthly ills and infirmities, whereas, as a matter of fact, the only thing that was relieved was the pocketbook of the devout imbecile. Hundreds of thousands of dollars were fraudulently obtained by the priests in this manner, and the press, instead of denouncing the exhibition as a fraud, as became the conservators of public morals, with a few exceptions gave the impious side-show many columns of gratuitous and laudatory advertisement. This is a bad showing in this enlightened age, when medical quacks, the less harmful of the two, meet with little mercy at the hands of judges and still less at the hands of the press. Plainly and candidly the intelligent men at the heads of our great dailies, men who have all the 'osophies and 'ologies at their fingers' ends, simply dare not come out in print and denounce the disgraceful imposition for the lie and fraud that they know it to be. In order to save their circulation and advertising they are forced to hold a candle to the devil—the priest—and puff the most gigantic frauds of the nineteenth century.

The atom of hog-bone, impudently declared to be a part of an arm of the grandmother of God, has never cured man, woman, child, priest or yellow dog. No one knows this better than the newspaper men, yet they dare not say so. The shrine side-show fakirs have a few confederates who work the take-up-my-bed-and-walk-delusion—so has every common street fakir, who, by the way, does the thing infinitely more respectably than the priests. It is too much to suppose that the police authorities of American Rome would take up the matter and throw the priestly empirics into jail, but we do ask, in the name of common decency and the enlightenment of the age of electricity, the phonograph and telephone, that the leading newspapers of the United States shall at least have the good taste to abstain from puffing a gigantic fraud that within a few days will be the means of drawing hundreds of thousands of dollars from the pockets of Rome's dupes and impose a tax upon the poverty-stricken which the director of the poor will have to make up out of the public purse. The whole fake is cruel, immoral and disgraceful, as are all those who support it or withhold their public condemnation of it. Now let the priestly rascals who are engineering this stupendous fraud upon a cash basis, enter suit against us if we are speaking falsely, so that we may let the light of investigation and justice in upon Rome's vile methods of robbery.

A SWEEPING SUCCESS.

Cassadaga Camp Commends the Labors of the National Constitutional Liberty League.

At the conference August 5th, the subject was "Medical Legislation," and the Cassadaga camp struck a sturdy and intelligent blow at religious and medical bigotry, and for constitutional liberty. By invitation Mr. J. Winfield Scott, secretary of the National Constitutional Liberty League, Boston, Mass., briefly reviewed the history, success and present purpose of that useful organization. He said, substantially: "That grand old man, Prof. J. Rodde Buchanan—may he live yet many years to bless humanity—was one of the founders and has ever been the honored president of our National League. It was legally incorporated, primarily to restore and maintain the constitutional liberty of citizens of this land of liberty to employ whomsoever they will to treat or heal them, and incidentally to prevent the unjust enforcement of old and the enactment of new medical-monopoly laws; because they increase fees, rob rich and poor alike, prevent progress, infringe constitutional liberty, and are against public policy in that they jeopardize public health. So far it has never suffered defeat in any court or legislature.

"I would not waste the time or question the intelligence of Spiritualists reciting the abundant, fragrant, and too apparent evils of medical monopoly and regular practice, but will say a word concerning the good of medical liberty and reform practice. "It is our good fortune to live in a paradise—what the old fog doctors delight in calling 'a paradise of quacks'—the cultured commonwealth of Massachusetts. It is a paradise of health, and has been ever since it repealed its medical-monopoly laws, thirty-five years ago.

"After this Eden of Quackery had flourished thirteen years, that great regular, Dr. Jarvis, president of the Statistical Society, stated that life is increasing not only in duration, but in power and vigor, now more than ever.

"After thirty years of medical liberty and reform practice, a distinguished president of a leading Boston life insurance company deliberately declared that the effect of this free lance system of quacks in this commonwealth is that life is longer than it was forty years ago, and no year in the last thirty has failed to show gain on the tables of mortality."

"According to Shattuck's statement (which is recognized authority) the deaths from 1738 to 1752 in Boston (before God ordained the Healers of the Nation), says the Hon. George M. Stearns, 'were one in 21.65 of the population. Now it is one in 42! So that quackery (medical liberty) has reduced the death rate one-half."

"In the hope of persuading other States to emulate the worthy example of Massachusetts, our National League has set about raising ten thousand dollars to be economically expended in creating and controlling a public sentiment that will demand the repeal of medical monopoly laws, and result in the reduction of the death rate at least one-half.

"If this vitally necessary and transcendently important reform is to be realized, efficient workers, persuasive speakers and able attorneys must be employed, halls engaged, meetings advertised, speeches reported and printed, literature distributed, sympathizing societies and newspapers interested and actively enlisted, the expenses of voluntary workers and speakers paid, petitions printed, distributed and circulated—in short, a vigorous, systematic, indefatigable, irresistible campaign conducted in behalf of public health, medical freedom, reform practice and constitutional liberty.

"It is safe to say that every Spiritualist in the United States is deeply interested in the success of such a commendable crusade; but 'what is everybody's business, is nobody's business.' We make this work our special business, and attribute the uninterrupted success of our National League to that fact and the invariable policy of amply providing in advance for all possible emergencies and expenses.

"Notwithstanding the financial flurry, we have during June and July secured conditional subscriptions amounting to nearly seven thousand dollars. For instance, a lady in Providence, Rhode Island, volunteered to contribute five dollars per month for one year, providing any other person gave an equal amount. A gentleman in Boston tendered us ten dollars per month providing any person would give a like amount, and cordially added that if more money was necessary he would cheerfully increase his pledge to five hundred dollars. Another Bostonian agreed to give ten dollars per week for one year providing any other two would give per week. Still another Bostonian pledged fifteen dollars per week for one year providing any three persons would give a similar sum. A citizen of Brooklyn, N. Y., agreed to pay, and is paying, five dollars per week upon a personal pledge that we would undertake to secure and expend ten thousand dollars judiciously in this work. A Bostonian who has given annually hundreds, and some years thousands, to reinforce and extend the labors of our league, has generously offered us five thousand dollars, payable when we have realized five thousand dollars. We promptly accepted his princely proposition, and have already secured nearly two thousand dollars. Why not raise the remaining three thousand dollars right here and now? One healer in Buffalo has pledged five dollars per month for one year. A druggist in Buffalo has pledged eight dollars per month for one year. Another healer in Buffalo ten dollars per month for one year, while other healers and Spiritualists in this audience have pledged one, two and three dollars per month for one year.

"There are enough mediums, healers and

will do Spiritualists who owe their hope and their health to medicines and healers, to easily contribute the remaining three thousand dollars. Will you do it? Who will accept by duplicating the above conditional voluntary pledges? We also want the names, addresses and occupations of all persons who will volunteer to improve favorable opportunities to write and speak upon this subject, and receive and distribute league literature, and circulate petitions.

"Again we ask who will volunteer and contribute, enabling us to draw the conditional five thousand dollars pledged?

"Thanking you, friends, for this patient hearing and the generous management for its courtesy, cordial hospitality and co-operation, I gladly make way for those whom I know we shall all be delighted to hear."

Mr. Scott was followed by Mrs. Cora L. V. Richmond, of Chicago, Rev. W. W. Hicks, of New York; Hon. O. P. Kellogg, of Sandusky, Wyoming; Miss Lillian Miller, of Dunkirk, N. Y.; Willard J. Hall, Buffalo, N. Y.; and George P. Coffey, Lake Helen, Florida, in addresses which were repeatedly and enthusiastically applauded.

Recognizing the reputation of the above speakers, and the permanent value and national influence of these able addresses, Mr. Scott provided a stenographer to report them verbatim, and, at the suggestion and expense of the National League, the management kindly consented to print an extra edition of a double number of *The Cassadaga*, containing these eloquent thunderbolts, for widespread distribution. Meanwhile the manuscript will be sent to various liberal, sympathizing journals for publication.

The sagacity of the management in thus heartily and effectively co-operating with the National League is universally recognized and applauded.

Holy Water No Good.

It is not often that we run across people who are converts from the Protestant faith to the belief of the Catholic church; yet we know of a certain family here in Denver that have given up the doctrine as taught by the Methodist church and taken up with that as taught by the church of the Pope. Another strange thing is that the mother has been led through curiosity to investigate Spiritualism.

One of her sons, a young attorney, has been examining the claims of the teachers of the Spiritual philosophy. In order to satisfy his own mind he is carefully looking into the matter. Not long since at one of Mrs. Adah Foye's public seances a test was given to him, telling him to sit at home and that manifestations would be given to him there. For a lack of other company he got his mother to sit with him. They were soon able to get raps and table-tippings. The mother was soon entranced and tried to talk. Another son who was sitting in the circle was so much opposed to it that he broke up the circle and asked his mother to have nothing more to do with it. The young man was, therefore, considerably surprised, a few evenings afterwards, to have his mother request him to have another seance. He was not feeling very well and wanted to beg off, but as he saw that his mother was disappointed, he consented to sit. Soon after sitting down to the table the mother was entranced and fell from her chair to the floor. Her son talked to her, saying if certain ones were present they would signify their presence by placing her hands upon her head, which was quickly done. Many other questions were asked, to which correct replies were given. He then requested that his mother should be placed again upon her chair, which after some effort was done. After regaining her normal condition his mother asked in wonder what she had been doing. He soon told her everything that had passed. At first she seemed to be considerably annoyed and also disappointed. After some time she said to her son that she wished to tell him something. She then went on to say that without speaking to any one else she had gone to the Mother Superior and had told her all that had happened, and had asked her what she must do about it. The Mother Superior consoled her as best she could and told her to have nothing more to do with such things; that they were the doings of the Devil and hisimps. She also blessed a crucifix and also gave her some holy water, telling her that she might sit again with her son, but that she must wear the crucifix and bless herself before the seance with the holy water, and then the Devil or his angels could not come near to them. The son says that his mother does not know now what to do or what to say, but seems rather inclined to give the Devil another chance.

GEO. M. BACON.

Denver, Colo., August 13, '03.

SPIRIT GUIDANCE is the title of Miss Clara Marsh's charming story, now running in *THE PROGRESSIVE THINKER*. Everybody should read it. The paper will be sent there months for 25 cents.

"Antiquity Unveiled," communications from ancient spirits. Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 2 cents.

"Health and Power," by E. D. Babbitt, M. D. Bound in muslin. Price, postpaid, 25 cents. Spoken of as a "wonderful little book," "an invaluable pearl for the pocket," "worth its weight in diamonds."

Spiritualists who are in favor of rigid business honesty in conducting a Spiritualist paper, are requested to interest themselves in behalf of *THE PROGRESSIVE THINKER*. The preceding chapters of the story "Spirit Guidance," by Miss Clara Marsh, will be sent free to all new yearly or trial subscribers.

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RUPTURE.

Pacific Coast.

TO THE EDITOR.—A thought came to me that your best of readers might be interested in a line from this place. Lona Prieta is located about twelve miles from Santa Cruz, where I did my last work as a public speaker and test medium. I left the rostrum and took to the sawmill, and I find here that the Pope of Rome holds the most absolute authority, and it is the most abject white slavery to be an employe in this mill. The mill is owned mostly by magnates of the S. P. R. R. We are in the great red woods of the Santa Cruz mountains, and only a few miles from the tree that Gen. Fremont and his entire command camped in several days. It is twenty-six feet in diameter in the hollow. There are several others like it in size, but not hollow so as to form a house or shelter in time of a storm.

Here we make about eighty thousand feet of lumber per day. Some of the logs are as large as fourteen feet in diameter. The laborers are nearly all Catholics, and my family and self are the only outspoken Spiritualists out of about one hundred and sixty people. There are one or two others who are suspected, but they dare not speak out. I have had the honor of doing two of their championing up, in a war of words, and now they stand from under, so far as argument is concerned. No man here dare buy a nickel's worth of provisions or clothing outside the company's store, under penalty of being discharged without further notice. This is the Christian spirit manifested by this powerful monopoly, and I have heard if I dare to reply any more to those who see fit to abuse me for being a Spiritualist, I would get fired at once. Now I mean to stand my ground if I don't last another week, and when a Christian bigot thinks he can wipe his feet on me, he's just mistaken, that's all; and I don't see why Spiritualists don't wake up and organize—show their strength and compel respect. We are entitled to it, and Spirit Stephen A. Douglas told me that if the truth was known, and the moral cowards would come out, that in the United States of America there were not less than twenty-two millions who knew Spiritualism to be a truth; but they dare not say so for fear of being ostracized by the church. Now, I have lectured in Los Angeles, Summerland, Oakland, San Jose, Santa Cruz and other places, and none of my auditors will ever say that I did not speak plain on all these subjects. Are we to always be trodden under foot, legislated against, and kicked because we are offering a gospel to the world? A Christian gentleman (an editor) said to me: "How I should like to believe in Spiritualism, but it is too good to be true." Let us teach them that it is true, and orthodoxy is false; that the so-called holy scriptures are mostly a fraud—plagiarism and forgery—and this perpetrated by the wife-and-son-murderer, Constantine the Great, and Eusebius, the biggest forger-cutthroat that ever lived prior to Pope Gregory. If our editors of the secular press would read all of Helen H. Gardner's works, THE PROGRESSIVE THINKER, R. G. Ingersoll, etc., and fill up on sound thought instead of hunting for the sayings of Sam Jones, B. F. Mills and Stage-monkey Talmage, they would soon be educated and evolved far enough to see that Spiritualism is true, and not too good to believe; but they, like the Christian God, have always wielded their power on the popular side, regardless of what was right.

The time foretold by Mr. Lincoln when he was President of the United States, has come. He said that the power built up by the centralization of wealth would crush the laboring class. The demonization of silver, the long reign of the old political parties, the turning of a United States Congress into an ecclesiastical institution, the marriage of our government to the two greatest powers for evil, viz.: the whiskey ring and the church. To-day they must stand or fall together; and they go down and carry with them the Christian Moloch, never to rise again, and Spiritualism will clear away the debris and erect its beautiful temple of love and light on the same ground. Then can the widow and orphan wipe sorrow's tears from their eyes, and a reign of justice, mercy and forbearance shall set in, and the God of nature be enthroned.

Then all will be sunny, clear and bright,
And pleasure reign from morn till night.
Lona Prieta, Cal. J. L. BAISLEY.

Notes from Summerland.

TO THE EDITOR.—It is my good fortune to have had the opportunity of attending the recent camp meeting held at this land of sunshine and magnificent scenery. Although not engaged as a regular speaker there was ample opportunity for usefulness, and I highly enjoyed the able lectures of Profs. Buchanan and Loveland, and Mrs. Marchant, and the forcible and rhythmic effusions of Mrs. C. D. Strong, of San Jose. All did well, and fair audiences attended each session, and the Sunday meetings filled the seats of the commodious hall with intelligent and appreciative listeners. The projectors and managers of the camp-meeting worked heroically and self-sacrificingly, and achieved a success under difficulties which only devoted and determined souls could have overcome. Aside from the valuable thoughts enunciated, the most important action taken was the appointment of a general committee to call and work up a State Convention to be held in San Francisco the coming winter, for the purpose of forming a state organization of Spiritualists, which the exigencies of our cause most surely demands for its promulgation and protection. Every true Spiritualist should heed this call and lend every aid possible to unite our scattered and now inefficient forces. All the speakers and workers here were unanimous in support of Mrs. Marchant's proposal for this needed

space for some time have been to live upon a small piece of land, while ripening for the Summer Land sale. The Summerland has this week appeared in issue, and "All is quiet on the Pacific Coast." Peace to its ashes, and peace to the forgotten readers. Everything dies in due season, even though young in years. All that is good is immortal.

DEAN CLARKE.

The Spirit Wand.

TO THE EDITOR.—Some have wondered what has become of me. Well, I am neither lost, strayed nor stolen, but have simply been too busy to spare time even to write a short letter to "our leader." THE PROGRESSIVE THINKER.

The past season has been a very busy one, and as we look over the road we are wondering if the changes of the next twelve months will equal those of the past. The past two months have been devoted entirely to the Merrimac Island camp-meeting, and as we review this camp and think of the other and grander ones being held in every section of the country, thoughts will arise and the questions appertaining to the prospects of ourism will be continually before us.

What means this great uprising of the people? What wandering spirit is passing through the air, and, as it passes, touching with its wand the sensitives in its path, and giving them the talisman, the "open sesame" to the realm of spirit? Does it not look as though the world had reached a point where the unseen forces were coming so closely into rapport with the people of the material plane that they are ready to demonstrate all claims and usher into being a spiritual era.

At no time since I have been connected with the movement has there been so great an unfolding of the mediumistic gifts of the people, and scarcely a day passes that I do not receive from one to half a dozen letters from anxious searchers after mediumship.

It also seems as though all mediums with whom I have come in contact were having exceptionally good results from their seances. Especially was this so with the mediums on Merrimac Island. I wish to speak of some materializations that came to me through Miss Besse Aspinwall. Many of your readers will remember that my engagement in Denver, Colo., was cut short by the sickness and transition of a brother. At the camp, only six weeks after his transition, he came to us as a natural as life, and not only that, he was accompanied by the spirit of Rosy, who was his guardian spirit, and the one who met him at the border and gave him his introduction to Spirit-life. Although he was a stranger to the medium, he came with his own individuality and with his own peculiar sayings, while Rosy, with her greater strength and activity, was the wonder of each circle at which she appeared. Rosy was very small—about the size of a twelve-year-old girl—while Mrs. Aspinwall is a well-developed woman, weighing in the vicinity of 185 pounds, and a full head taller than the materialization. It having been stated that it was the medium on her knees impersonating, the next time Rosy came, after running around considerable to get half a dozen of us up to the cabinet (some times there were three of us between her and the cabinet), she took hold of my father's hand, put it on the floor, and set her foot on it.

This should settle the "hand and knee" business once for all. Then she disappeared, and in less time than it takes to tell it, out comes my brother, looking as much different from the medium and the preceding spirit as night is different from day. In this manner the Spirit-world is bringing new light to those left behind.

Spiritualism in this section will be well represented the coming winter, from all reports. Four meetings are to be held in Minneapolis, principal of which is the Modern Thought Society, which opens the season the first Sunday in September with Mrs. Lillie. While I have not learned who is to follow her, it is understood that she will be followed by some of the best talent that can be found. Two of the other meetings are managed as private affairs, while the fourth is a society which has been employing Mrs. S. M. Lowell for two years past, and as she has continued to give good satisfaction, she will probably be their standby speaker the coming winter. In St. Paul the Spiritual Alliance, which is an incorporated society, will begin meetings October 1st. Speakers have not been engaged as yet, so no announcements can be made as to programme, but I understand that it is the intention to utilize home talent the earlier part of the season. Mr. Fisher, the present president of the Alliance, is to open meetings the first Sunday in September, and conduct them until the regular season of the Alliance opens. There are rumors of a new organization, composed of later and more enthusiastic converts, who propose to "make things hum" in the city. Well, there is room for all, if they will only work in harmony.

As regards my own work, I am now taking a few weeks' rest, and will soon start out in the field to do what little I can to assist the spread of the knowledge of the continuity of life, and to develop as many mediums as possible. Any one wishing my services can learn particulars by addressing me at St. Paul, Minn.

W. H. BACH.

SPIRIT GUIDANCE, a story by Miss Clara Marsh, of Michigan, will prove highly interesting to every thinking mind. The paper will be sent three months for 25 cents, or \$1 per year.

Bear in mind, Spiritualists, that the business record of this paper is as clear as crystal. It invites investigation as to its methods. Honest industry sustains it, and it has none of the beggar element in its constitution. Call your neighbors' attention to it. The pre-emptory chapters of the story "Spirit Guidance" are now appearing.

Atavism or Reincarnation.

TRAITS OF ANCESTORS CROP OUT AFTER GENERATIONS.—ATAVISM IS THE TERM USED TO DESIGNATE THIS SORT OF THING NOWADAYS.—ALLEGEDLY, THE UNACCOUNTABLE DEPRAVITY OF SOME CHILDREN IS CLAIMED TO BE DUE TO THE WORKINGS OF THIS STRANGE LAW.

Among the many mysterious forms and traits in human life and character, there is nothing more wonderful than those which come from or are developed in what is known as heredity or atavism. Heredity is an old term, the meaning of which is generally well understood. It is a word somewhat broad in its sense and application.

"Atavism," says the *Detroit Free Press*, "is a newer term, and one with a narrower significance than that conveyed by heredity, although it may be considered as one form of heredity. The technical expression is sometimes written also 'avatism,' from the Latin *avitus* (pertaining to an ancestor or ancestral). The term usually applies to some strongly developed peculiarity or trait in character simply; to a mere mental or moral force or weakness which manifests itself at irregular intervals in particular families. It appears to be governed by no general laws, as have been observed in the effects of heredity in the physical system. But it may apply to infirmities or diseases showing themselves in the blood after lapses of generations in families.

"Kleptomania is often a form of atavism. The innate disposition to flich, to steal slyly and adroitly, is sometimes irresistible and ineradicable in certain people. It is a taint in their nature something like the instinct of an animal of the lower orders, a force difficult to control where nature is allowed free course. The following is an illustration of atavism:

"Some years ago a youth of intelligence in one of the very best families of a principal city, a youth who, from the force of necessity, had never known occasion to steal in order to supply his wants, was accidentally detected in the act of rifling the wardrobe of a friend whose guest the young man was at the time. Evidences subsequently revealed disclosed the fact that this same youth had been for years engaged in the commission of similar crimes. His petty pilferings had amounted in the aggregate to hundreds of dollars, many of the things stolen being articles for which the fellow had no earthly use. Investigations into his history betrayed the fact that one of the young man's ancestors four generations back was a noted thief, the bad blood manifesting itself in this one instance (and in this one instance only, so far as the records could be known) after the lapse of seventy years. This is not only a striking illustration of atavism, but the fact also proves the truth of the old society aphorism that 'it takes more than two generations to make a gentleman.'

"A very interesting case of atavism has been recently discovered in one of our large cities. A minister of great piety and retirement in character has a bright, promising son, who, in defiance of all education, in defiance of both precept and example, has become a confirmed habitue of livery stables and sporting circles. He is a patron of the race-track particularly. He has no moral weakness except in the penchant to bet on fast horses.

Where did this young man first receive the touch or force that led to such a career? Every element in his training has been in efforts to take him in a contrary direction from that of his present habits. Recently the discovery was made that the great-grandfather of the boy was a breeder of fine running horses, and that one of the passions of his life was in betting at the race-course. This is an example of atavism in the fourth generation.

Early in this century an immoral woman came to New York from Europe. She raised a large family of children, nearly every one of whom landed in a prison in early life. The criminal records of the country show that three hundred of the progeny of that woman have been notorious felons and inmates of penitentiaries and other prisons in various parts of the country. The facts doubtless illustrate the laws of both heredity and atavism in their fullest degrees."

If the shortcomings of individuals crop out as the inheritance of past generations, would it not be well to exercise charity for them, and while pointing out to them the true nature of their case, endeavor to restrain them from being very bad? But cannot atavism be explained on the hypothesis that the spirits of the bad ancestors had returned to earth for the purpose of gaining additional improvement, instead of their bad characteristics being imparted to some new soul? This explanation seems the most satisfactory. JES TICK.

The International Spiritualist Convention.

We are requested to announce that the convention which is called to meet at Chicago will not be held this year and is abandoned, as it is considered inadvisable to hold two conventions, and as preparations have been actively made in the interest of the National Convention of the Spiritualists of the United States to be held September 27, 28 and 29, and for which the Chicago societies are devoting their attention; all who had contemplated a visit to the international are now requested to lend their presence to the First National Convention, and contribute to its success at the time stated. There is every indication in favor of a grand convocation of a good representative body, which will be called upon to provide the ways and means for a national organization with annual conventions. All are requested to participate in the important deliberations and matters which will be the subjects of consideration. We have a letter from Dr. Benton, president, who desires us to have public mention made of the above. R. A. DIMMICK.

Portland, Oregon.

TO THE EDITOR.—The First Spiritualist Society of the city of Portland dedicated their new hall in the A. O. U. W. Temple on Sunday evening, 6th instant, with appropriate ceremonies. After singing by the choir, an invocation and short address by our president, Mr. Cyrus Buckman, Col. C. A. Reed was introduced, and gave an interesting history of the rise and progress of Spiritualism in Oregon. The speaker has been prominently connected in that respect for more than forty years, and probably knows more of the trials and vicissitudes that Spiritualists have had to endure than any other man on the coast, and is still in the harness—still willing to do all that he can in helping the work along, and it is to be hoped that he may be spared to us for many days yet to give us younger members the benefit of his advice and experience.

Mrs. A. E. Barker, whom the society has been fortunate in securing to lecture for this month, delivered the dedication address, and well did the lady perform that duty. She is a lady of good character, refinement and education, and withal a first-class platform orator. Many came to criticize, but admitted that they could do naught but praise. Her guide was equal to the occasion, and caused the large audience to repeatedly burst forth in cheers at the conclusion of several of her eloquently-rounded sentences. Although only three years on the platform, she gives promise of being equal to any lecturer on the coast, and second to none in the East.

It is to be hoped that our society will now be endowed with new life, and be able to throw off the apathy that has so long paralyzed us. One of the causes has been that we are so far from the center of the great body of Spiritualism that but very few good lecturers or mediums ever come among us to awaken an interest in the beauties of the great truths that Spiritualism offers to a priest-ridden community. The orthodox chains have been strongly forged in this goodly land, and it requires a strong effort to break them; but they are being gradually loosened, and every good lecturer or medium that comes along assists in the good work, and to the credit of Mrs. Barker it must be said that she has done more than anyone that has come along for more than a year, and we heartily thank her guides for sending her amongst us—a total stranger, and unexpectedly. But she arrived with first-class recommendations from sister societies of Washington, and we did not delay in employing her—to our great benefit.

The First Spiritualist Society of Clackamas county closed a very successful camp-meeting at New Era, about fifteen miles south of this city, on July 23d. Rev. Moses Hull was the principal speaker, and he proved himself the right man in the right place. The last week he was acceptably assisted by Mrs. Barker.

J. HENRY BROWN.

Rays of Spiritual Light.

It will, no doubt, be interesting not only to Spiritualists outside of this city, but also to those residing here, to be enlightened as to the progress of Branch No. 1, First National Society of Spiritualists, located at Liberty Hall, No. 202 Fifth street, S. E. (Capitol Hill). The meetings of this society have not been advertised to any extent, I am sorry to say, but it is doing a quiet missionary work, and very many members will be added to the roster of the mother society when it shall assemble in October next, at Metzert Hall, for the regular course of lectures. It was an onward and upward move on the part of the First Society when it established a "mission" or "chapel," as our orthodox friends (?) would designate it. When said society took its usual recess the 1st of May, the Branch was inaugurated, and it has proven well worthy of the sturdy tree from which it sprang, at least as far as missionary work is concerned. I am informed by some of the members that they propose to keep the mill running, and to grind out converts to our beautiful cause. For the information of those who may wish to attend, I will say that no admission is charged. I do not like to individualize, but it is only proper to state that Mrs. L. M. Reeves, at whose residence the society meets, deserves a very large share of credit for her efforts in securing mediums, etc.—not an easy thing to do during this heated term.

Mrs. Katy Rowland is the speaker for each Sunday evening during the month of August, and the crowded hall last Sunday demonstrated the popularity of the meetings. The lecture consisted of the answering of questions pertaining to Spirit-life (not political or personal), written by the audience, which were read by President Edson to the control of the medium, and were duly answered. Psychometric readings followed. Mr. and Mrs. Edson and Mr. and Mrs. Frear, the latter playing on the organ, contributed music and singing for our friends in the spirit and in the mortal. They were heartily welcome.

In conclusion permit me say that these meetings, and those of Tuesday evening at Woon's Hall, are making many converts, of which I have personal knowledge.

The following named have been elected delegates by the First Society to the National Convention to be held in Chicago September 27th, 28th and 29th: M. C. Edson, president of the society; Captain B. A. Dimmick, Mr. H. M. Higby and Mrs. Katy Rowland. JOHN C. ROWLAND.

Washington, D. C.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.

Clinton Camp, Iowa.

Another week of camp life has come and gone, another week of feasting and visiting; another week of inestimable value to the old and young; a week with Dr. Adah Sheehan upon the rostrum, endearing herself more and more to the people in attendance by each hour's stay, by each bubble of wisdom and solid truth from her powers, by her honesty and fearlessness, her smiles and her very presence. No speakers have ever more manifestly worked themselves into the hearts of our people than has the doctor in the short time she has been with them; and as a drawing card to the camp, we must suggest to the committee on lectures and mediums that she be put down for two weeks instead of one next year, and we move that she be notified now so that she will not make other engagements. The Spiritualists of this country should keep dates made up ahead with this grand and noble worker; she shouldn't be worked to death, but should be kept busy all the time; her words of wisdom are needed everywhere.

Almost every available sleeping place was filled Saturday evening and as usual Sunday was a very large day at Mt. Pleasant Park; a full day and a day of spiritual advancement.

Mrs. Richings delivered the first address of her week with us Sunday afternoon to a very large audience. Her words of compliment to the departing one, Dr. Sheehan, were enthusiastically applauded and her entire discourse in both the afternoon and evening were well received, and we can almost see ahead a continuation of the past week's feast from the rostrum.

To-day (Monday) is Indians' day, and all the chiefs and squaws, the braves and maidens are on hand in their own taste attired. The woods are full of them and they are full of glee at their warm reception by the pale faced brothers and sisters. The Indian spirit holds his place in the hearts of Spiritualists and in the big woods of Mt. Pleasant Park.

The three materializing mediums, Mrs. Aspinwall, Mr. Winans and Mrs. Thompson, are busy on their regular nights, and giving their usual satisfaction to the attendants, as are many others; but the tight times are noticeable.

"JACK."

The Advanced Cause in Brooklyn.

With the heat on the one hand and the open air attractions of the various camps on the other, the attendance at the several meetings has fallen off, and one, where the greatest expense is incurred for paid speakers, has closed its doors until fall. The conferences and Sunday gatherings held by the Brooklyn Spiritual Association, however, are still open, so that the "stay-at-homes" do not lack for that comfort and instruction which the phenomena and philosophy afford.

This association, founded by the late Samuel Bogart, represents in its official staff many earnest, faithful workers, who have the good of the cause at heart, and are striving toward organic unity of purpose and the ultimate providing of a home for aged and needy mediums and Spiritualists. The circles, no doubt, of professional mediums also suffer a falling off from the same causes that affect the meetings; but this will give way with the general revival of all things material and spiritual that comes with cooler weather.

The Theosophical Society has kept open door during all summer, and although conflicting with us on fundamental points, yet exert a balancing tendency that cannot but be productive of good results.

They desire to keep under the money-getting spirit, even going so far as to take no collection at the Sunday meetings for the people; and finding their only resources in members' dues and voluntary offerings. Character is made a necessary condition for spiritual growth and progress along the path which leads to the higher life of the spirit.

The Liberals, who are supposed to represent the out-and-out rational side of the advance army, strain matters as regards summer work, and close their meeting about the middle of May to open in October.

Considering the harshness of criticism practiced there by those who follow the opening speaker, a rest for the cultivation of those spiritual graces taught so long ago by him who personified truth and love to the world, is no doubt wise. Charity in criticism borders on the divine, for feeling must be held in check; and the higher a man goes in his progress toward divinity, the more he holds his emotions in control, and the more calm is he.

Two new mediums have come here lately from England who give psychometric readings, one of whom also bears credentials as a speaker, and is now filling that capacity for the Sunday meeting. W. J. CUSHING.

"SPIRIT GUIDANCE, or Incidents in the Life of Erastus and Hermoine Noble," by Miss Clara Marsh, will constitute one of the leading summer attractions of THE PROGRESSIVE THINKER. Everybody should read it. Sent three months for 25 cents.

Those Spiritualists who are in favor of honest industry and honesty of purpose are requested to aid us and the cause by extending the circulation of THE PROGRESSIVE THINKER. We will send free to all new subscribers the back chapters of the charming story, "Spirit Guidance," by Miss Clara Marsh. The paper will be sent three months for 25 cents. One dollar per year.

Remember, Spiritualists, that THE PROGRESSIVE THINKER is the original dollar Spiritualist paper. It alone introduced the new era, and, in consequence, is entitled to your patronage. Other papers have tried to imitate it, and have resorted to lying circulars and confidential letters to destroy its business. The preceding chapters of the story "Spirit Guidance" will be sent free to all new trial or yearly subscribers.

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